A

SERMON

Occasionally Preach'd on the

FUNERAL

OF

Sir *Cloudesly Shovel*,

Who was Interr'd in *Westminster-Abbey*, on *Monday* the 22d of *December*, 1707.

By *D. Butler*, MINISTER of the Church of *England*.

Corinthians, 10. 17. *But he that glorieth, let him glory in the Lord.*

LONDON:

Printed for *Thomas Smith*, near *Westminster-Hall*, 1707.

II Corinthians, 10. 17.

But he that glorieth, let him glory in the Lord.

THO' these Words are mention'd by that great Ap
of the *Gentiles*, St. *Paul*, yet the Words of the
cannot properly be said to be his, but rather a
tion took from the Prophet *Jeremiah*, who speaking of
Man should chiefly glory in, says, *Let him that glorieth, gl
this, that he understandeth and knoweth me; that I am the
which exercise loving Kindness, Judgment and Righteousnes
Earth; for in these Things I delight, saith the Lord*, Ch
Ver. 24 Thus is the Translation of *Junius* and *Trem*
but the Version of *Pagnine* using *laudet* instead of *gloriet*
shall rather adhere to the former Interpreters, as co
more near to the Original; and make the Subject of th
lowing Discourse from these Two Branches, *viz.*

I. *But he that glorieth*; which intimates that a Man ma
at Glory, without the Censures Ambition.

II. *Let him glory in the Lord*; which is as much as t
but then if we would attain to that which is honourabl
must not be by popular Applause through Wisdom, M
or Riches, as the same Prophet hints in the 23d Verse
same Chapter; but if he will glory, it must be in the follo
Attributes to God, *viz.* Kindness, true Judgment and
teousness; those eminent Vertues for which the Gentl
who is the subject of this Melancholly Theme, has sign
himself above an Equality of most of his Contemporar
that high Station, in which he unfortunately lost his L
the universal Sorrow of his entirely beloved Country
whose sake he has so often (as well as early) expos'd h
son to the greatest Dangers.

Having thus explain'd the Words of my Text, I sha
this part, *But he that glorieth*, deduce the following N
The Royal Psalmist in this Expression, *I will sing of
and Judgment*, Psal. 101. ver. alluding to the Word
whence my Text is quoted, shews that although Judgm
the general Consent of all Nations, is allow'd of to def
inoffensive Person from the rigorous Barbarity which
ly inclined Offenders might be apt to commit; yet it
ob

ved, that somewhat of Mercy ought to interpose be-
the Sword of Justice and the Criminal, to alleviate that
ty which the Fact deserves, in hopes of bringing him to
Sense of his Error, whereby he may thereafter make
nse of it, in order to become reform'd to a civil and
Life. Now in respect to this Point, from the Honou-
Character which I have had of Sir *Cloudesly*, his Inclina-
Goodness has often made him expostulate with the
fter God's own Heart, *Who will rise up for me against*
il-doers? Psal. 94. *ver.* 16. which Words (I must take
) if they had not been spoken by God himself, or, which
same thing, by the *Psalmist* in his Name, and by his
iate Inspiration, 'tis certain that any who should now
sked tha same Question, must at least have expected the
e of too much Heat and Forwardness, or, the yet more
one, of designing a Factious Combination, instead of
gious Union. But though the Occasion of this Inter-
on is judg'd to have been the Complaint of God's People,
the Vices which they saw under their Captivity in
, yet as an impetuous Torrent of Wickedness over-
ese Nations, we may say, that Sir *Cloudesly*'s Affection
formation, occasions these Words to be adapted to him,
rying to shew his Courage and Zeal, were at any time
t to undertake the assisting the Civil or Ecclesiastical
ors to accomplish the wicked Alteration of reforming
punishing the Wicked, depressing the Proud, and
the Humble: Which if his great Employment beyond
ld not permit this happy State perfected Ashore; ne-
es he attained everlasting Glory by keeping a pious and
orum aboard those Squadrons which he had the Ho-
Command abroad; so in these regular Actions it makes
Text, *But he that glorieth, let him glory in the Lord.*
ever, as Wickedness draws Judgment upon it, yet in
cuting any Punishment, it was Sir *Cloudesly*'s Com-
to mitigate Severity with Mercy; nevertheless his In-
was not so great to Offenders, as to let them escape
er without some Resentments of his Indignation to
cause injurious to every Man's Personal Happiness;
rofit as well as Reputation, to his Body as well as his
y innumerable Inconveniencies it brings upon him.
as been often observ'd in this renowned Gentleman

be, who yields to that Sin, which as it first brought De
into the World, so it continues daily to slay its Thousan
brings the Judgment of God upon us, emasculats Mank
taints and poysons the very first Threads of Life, projects
innumerable Mischiefs beyond the present Age, and l
Posterity with a feeble and miserable Off-spring. Thus
Cloudesly's Glory was manifested against those sort of Pe
who, one would think, had for too many Years enter'd
a sworn Conspiracy against Religion and Virtue. And
hence we may gather, that where the Encouragement o
perior, appears in the Cause of Goodness, the Sword of Ju
shall no longer lie rusting and idle, but be drawn and fur
ed up for the Battle, and glitter against the Faces of C
aud our own Country's Enemies. Thus (I say again) i
this unfortunate Gentleman's Glory, to trample on the W
subdue the Flesh, and conquer the Devil; and rather
be unwilling to be at the Expence of a little Reputati
mongst mistaken or ill Men, in spight of all their Mali
was his greatest Ambition to rescue the Honour of Go
Religion, and vindicate the Laws and Glory of our N
and of common Christianity to the utmost. Titles o
nour, Places of Respect, worldly Dignities, Riches and
ty were not his main Aim; his Glory was chiefly in se
God, his Queen, and his Country, upon which Accou
Memory of this deceased Hero deserves to live in Honou
must needs do so, as long as there is any Magnanimit
Courage flourishing in *Europe*, to celebrate the Great
his stupendious Actions.

This, this is that renowned Knight, who to make go
Words of my Text, *Let him that glorieth, glory in the Lor*
justly with *Job* say, *I put on Righteousness, and it cloath*
my Judgment was a Robe, and a Diadem. But enough
Justice; Bounty also, and a generous Contempt of
which too many Men place their Happiness must co
heighten his Character. There is scarce any Quality mo
Popular then this, or more suitable to the Publick Sta
which he once shin'd. It includes Hospitality to the bett
and Charity to the Poor: Two Vertues that are never e
so gracefully and well, as when they accompany (as in Sir
ly) each other. Yet by the way remark, that Hospitality
times degenerates into Profuseness, and ends in Madn
Folly. When it doth so, it ill deserves the Name of a

Parſimony it ſelf, which ſits but ill upon Perſons of a Pub-
Figure, is yet the more pardonable Exceſs of the two. It
ittle the ſign of a Wiſe, as of a good Man, to ſuffer the
ds of Temperance to be tranſgres'd, in order to purchaſe
lſe (tho' faſhionable) Repute of a generous Entertainer.
the Office of them is always pleaſing to God, and honour-
mong Men. *He hath diſpers'd* (ſaith the Plaſmiſt *he hath given
Poor; his Horn ſhall be exalted with Honour.* Pſal. 112, vers. 9.
s very well known to all the Auditors here, that this
Man has lookt Dangers in the *Face*, black enough to
intimidated Perſons leſs brave, than thoſe who en-
er'd them. In ſeveral Places he was commanded to ſuccour
es that ran very near the Extremities, and were brought
Edge of the Precipice, which ſeemed to be order'd by a
l Direction, that the Interpoſitions of Providence might
r more ſignally when they were reſerved to the critical
e: Nor had we leſs Reaſon to promiſe our ſelves every
that was great from our floating Caſtles, while they were
Conduct, and ſo well commanded by ſo experienc'd a
nander as Sir *Cloudeſly Shovel*. Whilſt alive, all his Actions
aim' him to be the happy Mixture of the greateſt Arts, or
r a Nature and Genius Superior to all Art, by which he
r'd to himſelf both an entire Credit with thoſe over whom
no Authority, and the univerſal Love of thoſe over whom
Majeſty had put under his Command. He led them out
ſtory, he exercis'd them in glorious Fatigues and Con-
, and when he had lodged them in ſafe Harbours, he
over to us, and let us ſee all the new Acceſſions of Glory
not alter the beautiful Modeſty that makes every thing
ine the brighter. Neither is it to be forgotten, that as
er'd up the Praiſes of all his Succeſſes to God, in many re-
l Solemnities of Devotion throughout thoſe Fleets he
nded, ſo he ſeem'd ſcarce willing to take that ſhare of
to himſelf that was ſo juſtly due to him.

w as it was the *Fate* of this Brave Man to come to ſuch
ortunate Death, from hence I infer, that ſome indeed
ake it to be a Defect in Providence. that more Proſperi-
ot appropriated and enſured to Virtue and Goodneſs;
heleſs it would render Mens good Actions like reward-
f a greater Proſperity was always to attend them here;
that near and certain View of Proſperity would much
eed Faith, ſo would it always too much determine

the Will, and make Men Good, rather by kind of Neceſſ
than of their own Choice. Therefor the Misfortunes and
verſities of good Men, do exceedingly ſtrengthen the g
Principle of Religion, namely, the Hope and Expectation
future Rewards in another World. Tho' it is become al
a Faſhion to entertain Doubts concerning the Truth o
Religin, and to treat the Name of it, and its Miniſtrat
too, with as much Levity and Scorn, as if it were diſcov
to be all a ridiculous Cheat, yet ſo far was this deceaſed
ſon from harbouring ſuch ill Thoughts of Devotion, that
Carefulneſs for the Things of this World, could never ſ
his Religious Converſation. For he had a Goſpal-Sincerit
all his Actions; and Peace and Quietneſs at Home, as
as ſafety from Enemies abroad, were generally the Conſeq
ces of all his glorious Undertakings. Truly the Loyal Sea
of *Great Britain* have a terrible Loſs of this Admiral:
more generally ſpeaking the whole Kingdom has cauſe enc
to lament his too ſudden End, nor can any Attonement be m
for our unexpreſſible Grief, but the Life of Her Sacred Maj
who is the Delight and Admiration of all her Subjects, and
der whoſe auſpicious Reign the Honour of the Nation is r
beyond all that ever went before Her.

But as I was hinting above about Providence, that g
Schoolman *Aquinas* obſerves that tho' God ceaſed the Sev
Day from the Work of the general Creation of the Kind
Things; yet there is another Work from which he ceaſed
that Work is *in Gubernatione Creaturarum*, in his Provid
and Government of the World. But this Work of God
I noted before) is queſtioned too. For many things in
Works of Providence, many Men, yea, and ſometimes the
are a great deal too buſie with. For Inſtance, they would
know why many wicked Men proſper in the World, and
many Virtuous Men ſuffer? This Secret hath excerciſed
World in all Ages, and the Church ever ſince it had a B
It put ſuch a ſtreſs upon the Royal Prophet, that it cr
theſe Words out of him, *It is in vain that I have cleanſ
Heart, and waſhed my Hands in Innocency*, Pſal. 73. ver. 1
vain; No, God forbid. And the Prophet corrects his P
after, ver. 21. In the mean time, here's the Cauſe of G
Tryal; and Men are apt to quarrel that for Injuſtice, w
is not againſt the Rule, but above their Reach; as at the
of Judgment ſhall appear, ſaith St. *Auſtin. de Civit. Dei*

...ctions on these hidden Causes will not heal our
...nds of Grief, nor alleviate the Affections we suffer for
...oss of our *British Neptune*, whose Name (like others)
...ever yet toss'd and censur'd by many Tongues for harm.
...n the dismal News of Sir *Cloudesly*'s Ship-wreck reach'd
...Metropolis, what streams of Tears gush'd from her Citi-
...Eyes! for the greatness of their Sorrow rented their very
...s in sunder. Indeed his very Enemies must own, he was
...iron'd with strong Citadels of Magnanimity, Valour
...Courage, that he could neither be batter'd nor undermi-
... Much might be said of his Manhood, much more for his
...st, and most of all for his Loyalty, which ever join'd
...nd Virtue both together, for it was ever observ'd by
...who had the Honour and Happiness of his Conversation,
...e was always just without Partiality, Liberal without
...ion, and Wise without Curiosity.

...ne, if I must enumerate all Sir *Cloudesly*'s unparallell'd
...s where my Expressions fall low and flat, I must beg of
...arers that they would impute it to that Reverence which
... unto his Virtues, which commands my Tongue to keep
...stance. And now in order to perform this Task, I must
...give the Dead his Due, in saying, So active and mount-
...s his Ambition, that it disdain'd to search longer than
...thing Space, upon the most exalted Spire of Sublunary
...s. His chiefest Honour and Dignity he aim'd at, was
... Favourite in the Court of Heaven, and to this End his
...was to become not a great but a new Man. As for his
...l, those that knew him always observ'd in his Habit,
...Gravity as beseem'd a *Christian*; and yet such a Decency
...me a Gentleman. His Discourse and Language was
...d noble, serious and weighty. His whole Behaviour
...rriage was Masculine and Noble, such as became his
... Spirit; and his Goodness too absolute to grow out of
...ith it self. His Love invited him much rather to give
...is Money than lose it; preferring his Charity before
...; nnd the poor Man's Life before his own Wanton-
...l Riot. His chief Study was more to make himself a
...n a Companion; and more to live and do well, than
...ly. As he would not allow the Unfaithfulness of a
... to prevent the Bounty of a Master; so neither would
...the Master's Negligence to occasion the Servant's Dil-
... He durst to have call'd every Man a Fool to his

Face, who, with *David*'s fool, ſuffered either his Tong
his Heart to ſay, *there is no God.* But if you'll ha
Picture in a leſs Compaſs, he was a Man and a Chri
and to conclude his Character, this never to be forgotte
miral diſcharged his Truſt with that Fidelity, which w
ſure to gain him, though perhaps the hatred of the ba
the Applauſe and Love of the good, and the unanimous T
of his Country; which was pleaſed to chuſe him one o
Repreſentatives for his unexempted Integrity and moder
This is the *Magnum in parvo* that might juſtly be ſaid o
great Man; and by the way conſider this, you that a
noble and generous Birth, look upon the Rock whenc
were hewn, and to the Pit whence you were digged. S
your Pedigrees, collect the ſcattered Monuments and Hi
of your Anceſtors, and obſerve by what Steps your w
Progenitors raiſed their Houſes to the Height of Gentr
Nobility.

Now from this ſorrowful Diſcourſe the following Application
made to thoſe *that go down to the Sea in Ships, and occupy their Bu
great Waters; for theſe Men ſee the Works of the Lord, and his Wo
the deep*, Pſal. 107. ver. 23, 24. And conſidering what Eminent Per
Mariners undergo abroad, they cannot when at Sea (as a certain P
pher notes) be ſaid to be among the Living; therefore it behoves
faring Men ſo to lead a holy and pious Life, as that they may not b
to behold the ſudden Mortality which often appears to them b
Storms, raging Tempeſts, and deſtructive Hurricanes. There is not
this ſide the Grave but what is liable to Mutability and Change,
Tranſitions of Time in a Moment wears out the greateſt Honour and
ſo that thoſe Acquiſitions laſt not much longer than *Caligula*'s Brid
the *Baiæ*. Think not your Skill and Knowledge is any Defence aga
Impiety of Fortune; had this been a Safeguard to Vertue and G
Sir *Cloudeſly* had ſurely eſcaped his miſerable Wreck; but yet we ſee
ing a skilful Navigator, who had the Practick Part of that Art to t
eſt Perfection, joyn'd with Years of Experience in Maritime Affair
not retrieve him from a Ship-wreck ſo near home as *Scilly*. Nay
than this, he had the Advantages of a good Ship under him, ſuppl
an Able Maſter and Mates, beſides Plenty of Hands, and yet in th
ling of an Eye, became a Prey to the Deep. Thus as the greateſt
ledge of knowing how and where Rocks, Shoals, and Quick-Sands l
Currents run; or when and where ſudden Guſts are wont to ri
no Security againſt unlucky Chances; 'tis beſt (I ſay again) to be
with a ſafe Conſcience againſt a Time of Diſtreſs; let this good A
Renowned Captain be your Example, whoſe chiefeſt Glory was in th
Whether your Death be violent, which Heaven avert, (as 'tis w
Natural, God grant that your laſt End (for Goodneſs, Piety and Virt
may be like his. *Amen.*

FINIS.